THE NEW DESIGN OF THE Papists Detected: OR, AN ANSVVER To The LAST SPECHES OF THE Five Jesuites lately Executed, VIZ.

Tho. White *alias* Whitebread, William Harcourt *alias* Harison, John Gavan *alias* Gawen, Anthony Turner *and* John Fenwick.

By Ezrael Tongue, D.D.

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BIBLIOTHECA BODLEIANA

Courteous Reader,

TWO very different Opinions are continually paſt upon the late Executed Jeſuites, and their Traiterous Accomplices, ſome (upon juſt grounds as they are well ſatisfied they may) diſclaim againſt them, not only for the Horrid Treaſons, of which they were Convicted; and more eſpecially for their Damnable Impiety, invoking at their laſt hour the Dreadfull Judgement of Gods Eternal Wrath after that of mans Juſtice impendent upon their Heads and Souls, if they were not Innocent as a New born Child, from the Crimes fully proved againſt them, to the ſatisfaction of Judge, Jury, and a numerous Judicious Audience.

Others contrariwiſe either admit or ſuppoſe they may be Innocent, or require clearer proof, or doubt of their guilt; and that becauſe of thoſe Imprecations, which ſeem to others the higheſt aggravations of exalted Villany.

1. Becauſe all deſperate Villans do not only generally but univerſally practiſe the like Proteſtations of their Innocency at Death, and rarely Confeſs their Accomplices or betray them, which their Confeſſions might do.

2. Theſe people, even in harſher terms practiſe and teach their Diſciples and Penitents, ſo at their Execution to deny all, and proteſt Innocency, endeavouring to increaſe an *Odium* on Proteſtant Magiſtrates and Government, and to make all Flagitious Perſons of their Church, for want of better, paſs for real Martyrs: As on the contrary, it turns to their very great advantage, becauſe nothing more advances a Cauſe or Doctrine than a Holy Life and a Patient Death of them who own it.

As nothing more prejudices Religion, than many Criminals Executed in Publique, and their vitious Lives who profeſs it. This is therefore one of the moſt Helliſh *Matchivillian* Pollicies of *Rome*, To turn Arguments into Objections, and Objections into Arguments, or change by their Artifices Traytors into Martyrs, and Martyrs into Traytors or Hereticks.

3. Their Confeſſions at this time, beſide the Scandal, which is a Crime ſo Heinous with them, that all groſſer Vices are tollerated whereby to avoid, would endanger their Chiefs in Cuſtody, hazzard the whole frame of their Deſign, diſcourage its Conductors and Followers, quail their Hopes and Faith, diſarm their Worthies, betray their Fame, expoſe to the hate of all Poſterity all their Orders and Religious gain, or utterly defeat the whole Plot, and looſe the Charges and Counſels beſtowed on it.

4. We ought more to admire at the obſtinate adheſion of ſo many where they Lodged, Converſed, *&c.* none coming to Impeach them, or for to ſee the Truth Teſtified againſt them, except *Sarah Haine*, Mr. *Jeniſon*, *Bedlow*, *Dugdale*, and *Prance*.

5. The

5. The Impudence of thoſe who teſtifie *Warner* and *Oates* beyond the Sea. *Ireland* in *Warwickſhire*, *Wales*, &c. than which nothing is known to be more falſe.

6. The vaſt hope of having the Wealth and Power of theſe three Kingdoms, to Protect, Serve and Promote them and their Deſigns.

7. The never to be recovered Opportunity of an Heir Preſumptive of the Crown bigotted into their Superſtition, if now loſt or diſcouraged.

But let me now hear the Words of their flouriſhing Orator *Gavan*,---- Thus he *Brazens* it out :

As for Mr. Oates *and Mr.* Dugdale, *who I call God to Witneſs, have brought me by falſe Oathes to this untimely End, I Heartily Forgive them.*

This paſſage if it had been inſerted before his Renunciation of Equivocation, Pardon, Abſolution, Diſpenſation, *&c.* I confeſs I am not ſo well read in their Morals, as to know how by their own Rules to Digeſt it ; for as it is a Lye, it muſt neceſſarily require ſome Abſolution, or ſomwhat Equivalent, though it had been (as he believes it;) for the beſt Cauſe ever any Man in his Condition did Lye or Sin venially, and one nimble Croſs (if his hands were not tyed) might Salve it for ought I know. And perhaps ſome *Pater-Noſters* of his Dignified Auditors, as *Bundel*, *Caryl*, *&c.* their Confeſſors, or ſome others, might ſecure this poor Soul from paſſing the Dreadfull Gulf of Purgatory. At worſt their Affection and Paſſion in Martyrdom for ſo excellent a Cauſe and Deſign : and *Baptiſme* in *Blood* did Salve all the by-paſt Infant Sins, Infirmities or Defects of theſe New-born Martyrs. If any of the Learned *Romaniſts* can help me more Candidly to Interpret this mans Words ; I deſire his Aſſiſtance and Pardon for intruding into Myſteries ſcarce ever ſo practiſed, as by theſe Maſter-Polititians and Divines in this preſent Caſe.

I cannot but acknowledge this *Gavans* whole Diſcourſe very Artificially Compoſed ; For what he affirms of his Innocency, and no Guilt of any Crime that needed not any Pardon, *&c.* for the Fact was Meritorious ; in his Words therefore there were no Equivocations ſo farr. *And* had he ſaid, *Dugdale's* and *Oate's* Oathes had been Malicious, he might have been more Candidly Interpreted, as one who Judged they had Gain, or other Worldly advantages to prompt them to what they Swore : but to ſay they were Falſe in ſuch particular matters of Fact as his own Conſcience Teſtifies with them to be true ; For this, if his obſtinate Death, direction of his intention for Catholique good, or ſome other Salvo, which occurrs not to me at preſent, amongſt their many Pious Frauds help him not : I ſee not but that he is highly Perjured, and his Soul loſt deſperately, only he may poſſibly with the *Iriſh*-Tory-Murderer Repent, Feel and find Mercy in the Rope : which that my Charity may not be Inferiour to his, I wiſh to the worſt of theſe Villains, though towards us, we ſhould long ere this, had not Heaven blaſted their Deſigns, have found their tender Mercies to have been moſt Barbarous Cruelties.

But

But that the True Senſe and Artifice of Mr. *Gaven*'s Speech may be rightly underſtood, we muſt obſerve the Method of it, and the Principles of the Author.

For the Method; He doth no where poſitively deny any matter of Right, or Fact, charged againſt him, or his Fellows; nor that the *Pope* hath Right unto, or hath reſumed the Kingdom of *England*; or that he hath Excommunicated or Depoſed the *King*; or delivered to the Secular Arm, the People of *England*, to be deſtroyed by the *French*, &c. He doth only implicitly deny the Matters of Fact ſworn by *Oats* and *Dugdale*, when he calls their Oaths falſe.

But in this his Aſſertion, he promiſes not any Sincerity, nor renounces any Equivocations, nor Abſolutions, &c. So that, he ſeems purpoſely, and very craftily to have waved that Proteſtation where it moſt needed, and to have uſurped it where he had no need to relieve himſelf by it: For certainly, he might very well ſay (as he believed) That he was not Criminal in what he did, in obedience, compliance, and concurrence with his Holineſs, and the General of their Order, their Vote, Senſe, or Sentence againſt our King and Kingdom. I believe, that all the *Jeſuits* that ever did, or ſhall ſuffer, may take their Pattern from his Speech, if it be not ſome Original and Directory Form; as their ſo Rigorous Adheſion to the Pretence of the Innocency of *an unborn Child*, ſmells very rankly of a Form preſcribed, from which they might not recede.

And the Truth is, if we conſider, 'tis of vaſt Importance to their Church, that every word they ſpeak at their Death, ſhould be made good and irrefragable to ſo many ſeveral ſorts of Men.

As 1. *Papiſt-Bigots*, who muſt be cheriſh'd in their blind Zeal to *Holy-Church*, and kept in opinion of their good Fathers Sanctity; ſince to them (perhaps) ſuch foul Crimes might be ſomewhat ſcandalous, and open their Eyes to look about them, and conſider to what ſtrange Conduct they have truſted their Souls.

2. *Great Perſons*, Favourers and Encouragers; as the Lords in the *Tower*, and others of Eminent Quality; who would certainly have been diſobliged, nay, further endangered by ſuch a Confeſſion.

3. *Moderate Papiſts*, who, ſhould the *Plot* appear bare-fac'd, would be apt to ſtart at ſo hideous and monſtrous a Sight; and conſequently, abandon a Religion that allow'd ſuch deteſtable Impieties.

4. The *Janſeniſts*, old Enemies to the *Jeſuits*; who would be glad of ſuch an Advantage, and never fail to upbraid them with it.

5. *Simple Proteſtants*, on whom they have Deſignes; and to have Confeſt, had been for ever to have frightned them from *Popery*: but thus ſtifly to ſtand it out, may gain their weak opinion of the Sufferers Innocence; and that Opinion will conciliate Pity,

and that Pity, engage them ſome ſteps towards the Party.

6. The *Conſcious*, who will hereby be confirm'd to proceed in Trayterous Attempts, when they ſee their Leaders go on ſo Courágiouſly without boggling; and neither diſcovering them, nor acknowledging their own Crimes; but rather, juſtifying the Attempts, as well-pleaſing to Heaven, when they durſt ſo ſolemnly make Appeals thereunto of Innocence.

On all theſe, and divers others moſt cogent Conſiderations, I ſee not that they could do otherwiſe; nor indeed, had been to be truſted by ſo wiſe a State, if they ſhould not have been content to have received, and obſerve ſo curious a Form of Compurgation, as might hereafter be defended againſt ſuch Heretical Sophiſters, as my ſelf will paſs for amongſt them.

If ſome Antient Orators were ſo exact, as to pen their Orations with that Circumſpection, that ſome have dared to ſay, The Clubb might be forced from *Hercules*, ſooner than one Word from their Context; I can very eaſily allow the Church of *Rome*, which is ſo exact and formal in every thing, to have preſcribed ſome Directory to all her Martyrs, according to which they are to dye, as well as She hath preſcribed them Forms very rigorous, to live and pray by; So that, there is little of Ingenuity left in, or to be expected in the *Roman* World: And ſuppoſing the impoſed Forms univerſally practis'd, it would be equally as great an Impoſſibility to know where true Piety were in their Petitions, as where Truth and Sincerity were in their Confeſſions. The *opus operatum*, Lip-labour and Obedience, ſalving all to God, as well as Man; and it would be as rare, as to no purpoſe, to pray or ſpeak what we or others underſtood or meant by our Ceremonies or Prayers; provided the Church but underſtood her ſelf, & God underſtood her; whilſt never a Soul preſent, underſtood themſelves, or one another in what they prayed, what they did, or knew whither or which way they went.

Suppoſe then (as we have good cauſe) theſe Jeſuites had as good order and warrant for what they propoſe, of the deſign of Murdering the King, as they have had for that of Sir *Edm. G.* and other Murthers; who but men mad and diſtracted and not Inſtructed in their Principles, would expect that they ſhould confeſs themſelves Criminal? So we imagine that our Captains at *Sea* with their Letters of Mart ſhould confeſs themſelves Pyrates, or thoſe at Land, Murderers, when they obſerve their Princes Orders in inteſtine or Forraigne Wars: If the Soveraign Power of Princes mutually acknowledged find ſuch Favor, that none are hanged but have quarter with reſpect to their Commiſſions, or thoſe whom they fight under, ſure we may allow the Supream

Majeſty

Majeſty of the Papacy acknowledged ſo far over *Europe*, to Juſtify (though not to us *Hereticks*, yet) to all the World and themſelves, thoſe Acts for which they have Order, Commiſſion, and Authority, Humane, and Divine, as good as his Title which he pretends to the Crown of *England* by both thoſe Rights; and for any Catholick to doubt of it, were a very great Hereſy, and would ſhake the very Fundamentals of the Roman Hierarchy, the plenarty of their Power and infallible Conduct in what concerns the Propagation of their Kingdom and Doctrine.

To Demonſtrate, that theſe Hypocritical Harrangues were directed, and preſcribed by a Certain method and Formulary, be pleaſed to Conſider how exactly they Tune all their Pipes to one Key. For Example:

Whitebread ſayes,

I go out of the World as Innocent, and as free from any ——

Harcourt Innocent —— of any ——

Fenwick Innocent

Gavon Innocent

Turner —— To declare upon Oath my Innocence, &c.

Whitebread. Guilt, of thoſe things laid to my Charge in this matter.

Harcourt —— thing laid to my Charge concerning the matter for which I Dye.

Fenwick —— of what is laid to my Charge of Plotting the Kings Death, Subverting the Government.

Gavon, of thoſe Treaſonable Crimes which Mr. *Oats* and Mr. *Dugdale* ſwore againſt me.

Turner, —— of that Horrid Crime of Treaſon with which I am Falſly Accuſed.

Whitebread, As I came into the World from my Mothers Womb.

Harcourt, As the Child Unborn.

Fenwick, As the Child yet unborn, and that I know nothing of it, but what I have learned from *Dugdale* and *Oats*, and what comes Originally from them.

Gavon, As the Child unborn.

Turner, As the Child that is Unborn.

Whitebread, No body upon Earth can Authoriſe me ſo to do.

Harcourt, Renounce, Abhor and Deteſt Licenſe to commit Perjuries, &c.

Fenwick, Utterly renounce Pardons, Diſpenſations for Lies, Perjury, Regicide

Gavon, Makes no uſe of Equivocation, mental Reſervation, material Prolocution, nor Diſpenſation from the Pope, or any elſe; or of any Oath of Secrecy, nor Abſolution in Confeſſion, or out of Confeſſion, to deny, hide, or Palliate the Truth, but in the plain ſenſe which the words bear.

whiteb. Thoſe who have moſt *Falſly* accuſed me.

Gavon, *Oats* and *Dugdale*, who (I call God to Witneſs) by *Falſe Oaths* have brought me to this Untimely Death.

Turner, Thoſe which have Falſly Accuſed me, or [illegible] my hand in my Death.

Whiteb. Prayes God to Bleſs (but not Preſerve) his Majeſty Temporally and Eternally.

Harcou. I pray God bleſs his Majeſty, grant him a proſperous Raign, and his Conſort, the beſt of Queens.

Gavon, Heartily deſire of God to grant him a quiet and happy (but not long) Raign.

Turner, God bleſs the King, and all the Royal Family; and grant his Majeſty a proſperous Raign, and a Crown of Glory hereafter.

Whiteb. Never Learnt, Taught or Believed, or any occaſion or pretence, &c.

Gavon, Never in my life, did imagine or contrive the Depoſing or Death of the King.

Whiteb. To deſign or contrive Death or Hurt to his Majeſties Perſon.

Harcou. We hold it in all caſes unlawful to Kill or Murder any perſon, much more our Lawful King now Raigning, whoſe Perſon and Temporal Dominions, &c.

Gavon, Proteſts, nor he in particular, nor Jeſuits in general, hold King-Killing-Doctrine, utterly abhor and deteſt it: i. e. that it is lawful for a private perſon to kill a King, Pagan, or Tyrant; but on the contrary, that all are bound to defend and preſerve him.

Fenw. Are ready to defend againſt any Opponent.

Whiteb. His Sacred Perſon to the uttermoſt of their power.

Turner, Should have diſcovered ſuch a devilliſh Treaſon to the Civil Magiſtrate.

Whiteb. This true plain ſenſe of his Soul without Equivocation, or mental Reſervation.

Gavon, I do not make uſe of any Equivocation, mental Reſervation, and material Prolocution.

Fenw. I do utterly renounce all Pardons and Diſpenſations, &c.

Whereas in their *Catholick* Senſe, the Crimes they ſuffered for were no Treaſon, becauſe the *King* was Depoſed by the *Pope*; and conſequently, ſo far from needing a Pardon, that they were matter of Merit.

I will ſay nothing of the Impudence (for ſo I muſt call it) of Mr. *Gavon*, in denying that any *Jeſuite*, but *Maricana*, ever Advanced the Doctrine of *Killing Heretial Kings*; whereas all that have been Converſant in the Books of that Society, know it to be moſt Falſe; and whoever ſhall peruſe that excellent Treatiſe of the Reverend Biſhop of *Lincoln*, lately emitted on that ſubject, ſhall ſatisfactorily find the contrary thereof proved; and that it is not only the Tenet of the Jeſuits, but the Doctrine of the Roman Church aſſerted both in Theory and Practice, by their Popes, Councels, eminent Doctors. Now if a man could, under ſuch Circumſtances, give himſelf the Liberty of an Aſſertion ſo notoriouſly Falſe in a matter that did not ſo nearly concern himſelf (but only the *Order* he was engaged in) what Untruths can we think he would ſtick at in the Grand Concern, wherein he had ſo many Obligations to ſway him unto it?

Let not therefore the Papiſts Tryumph on the Hectorly Exit of theſe their Traiterous Martyrs; for 'tis no more than we Expected: Nor let any weak Proteſtants be Scandalized, to find thoſe that made it their Practice to Violate all Laws Divine and Humane in their Lives, act quite Contrary to the ſentiments and deportment of all True Chriſtians at their Death.

Idem manens Idem, ſemper facit Idem.